

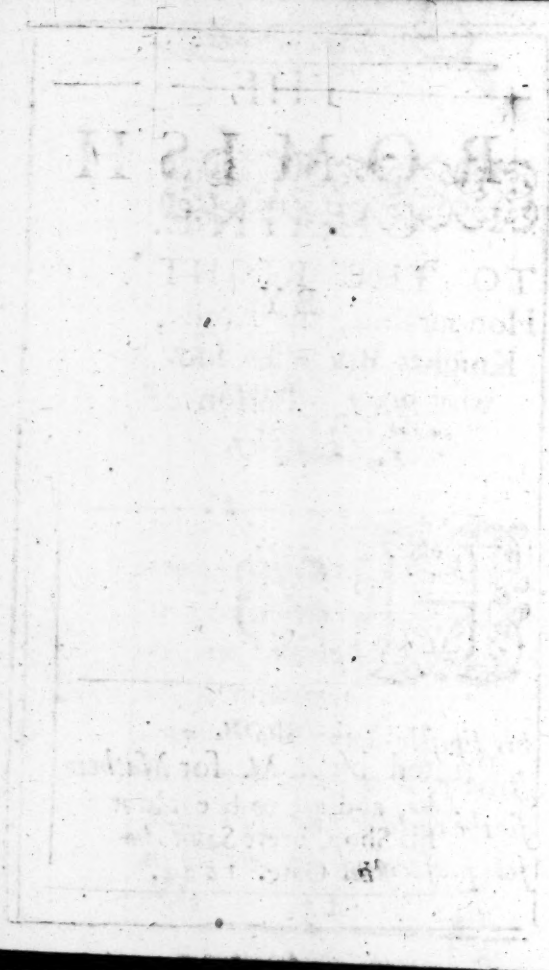
Bridgewater

THE
ROMISH
CHAINED.

BY
EDMUND GUR-
NAY, Parson of
Harpley.



LONDON,
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stons Gate. 1624.





TO THE RIGHT
Honourable, the Lords,
Knights, Burgesses, and
what other Suffragans,
*in the high Court of
Parliament.*

HIS Maiestie
(Right Hono-
rable, if it
please you to
remember) in
his Epistle before the Remon-
strance, does greatly magni-
fie the third Estate of France,
for preferring an Article in
A 3 their

THE EPISTLE

their Parliament, against
their Kings obnoxiousnesse
vnto Papall Deposition: In
the defence of whose iudgment
therein, his Pen hath flourish-
ed out such a Defence of
Kings Rights, as shall neuer
wither vnto the end of the
world. Now howsoever the
Parliaments of England
were neuer inferiour vnto
those of France for zeale
and vigilancie, toward the
maintenance of their Kings
Supremacie; yet may it please
you to suffer the words of ex-
hortation, to perseuer in such
vigilancy and fidelitie, to-
ward the Lord and his im-
mediate

DEDICATORY.

mediate Deputie: And as oft as you shall heare any of the night birds, croaking for the Roman forraigner, so often to double your industry, toward the treading out those vermin and damming up their puddles. And it may be, your Iudgment will take some incitation thereunto, if you shall at some vacant time vouchsafe a perusall of this treatise: the maine argument for the Romish Title consisting of diuers propositions linked together, whereof not one is of force; as now God-willing (my leaue first taken of your Honours) I shall apply my selfe to declare.


THE

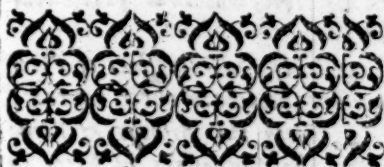
DEDICATED

vnto Sir ROGER

TOVVNSEND;

Knight-Baronet:

 Or Vertue,
sound Reli-
gion, Li-
nage, Titles, Modera-
tion, Chastity, Man-
hood, Bountie, In-
dustry, and gouer-
ning so large an estate,
in so greene and vn-
cuppled yeares; with-
out peere.



THE ROMISH CHAINED,



S farr forth as vni-
uerfall Suprema-
cy is supposed to
descend vnto him
which now pos-
selleth the Roman Papacy, by
vertue of this Chayne-argu-
ment.

1 *The Church militant must
alwaies haue some pratical per-
son for the vniuersall Head there-
of.*

2 *The Apostle Saint Peter*

The Romish Chaine.

in his time, was that particular person.

3 *Only the Successors of Peter must be the like in their times.*

4 *Onely the Bishops of Rome were the Successors of Peter in their times.*

5 *Only the Popes of Rome were the Successors of those Bishops in their times.*

6 *Only hee which now possesseth the Roman Papacy, is the Successor of those Popes.*

Ergo, Hee and only Hee, which now possesseth the Romane Papacy, is at this day vniversal Head of the Church militant.

So farre forth wee propound vnto the world, this answer following.

Concerning therefore the first linke of the chaine, (and so to the rest in order) our protestation against it is this: that

that neither does any Scripture imply, nor strength of argument inforce, nor any writer for the space of five thousand yeeres from the beginning of the world, determine, that the Church militant must allwayes haue some one particular person for the vniuersall Head thereof. For first concerning Scriptures; howsoever some particular text doe speake wonderous eminently of some particular persons; as amongst others these following; ¹ I will giue thee the heathen for thine inheritance &c. ² He shall iudge amongst the nations &c. ³ Kings shall be thy nursing fathers &c. ⁴ I will make thy name to be remembered &c. ⁵ Lord what is man that thou art so mindfull of him &c. ⁶ He shall build my City &c. ⁷ He will giue his

1 Psalme 22

1 Esay. 2.

3 Esay. 49.

4. Psal 45.

5 Psalms.

6 Esay. 45.

13.

7 Psal 90.

11.

2 Psal. 90.
13.

his Angels charge over thee &c.
3 Thou shalt tread upon the Lyon
and the Dragon &c. and the like
 we answer: that from the time
 that any Scripture was first
 giuen, vntill the last period
 thereof, and for five hundred
 yeeres after, (not to say a thou-
 sand) these kinde of texts were
 neuer expounded, but eyther
 of the *Messias* himselfe (as the
 two first quoted:) or of his
 Spouse the Church (as the
 third and fourth:) or of the
 condition of mankinde in gene-
 rall (as the fift and sixt:) or of
 euery godly man in particular
 (as the two last:) but neuer of
 the pretended vniuersall Head.
 Secondly concerning strength
 of argument, that neither it
 can foe inforce, we proue; Be-
 cause there cannot be imagi-
 ned any benefit (vse and bene-
 fit

fit carrying all the moment in morall necessities) which may redownd to the church by meanes of such vniuersall Head: but such as may as well and farr better redownd therevnto, by the meanes of speciall and seuerall heads according as the seuerall Continents, languages, and quarters of the earth, by the Diuine prouidence are distributed. For though their may seeme to ensue great hope of vniuersall Peace and Vnity, whē all the strings of gouernment shall thus be setled in one onely hand; yet such peace as is attained onely by the extinguishment of plurall excellency, will proue little better then *Anarchy*, or *Pedancy*, and such as ignorant persons, yea the very brute beasts are capable of. For they hauing all their wit con-

(*) wild. 14.

32.

confined vnto one onely head
 (the head of their keeper,) doe
 by that meanes the more quietly
 goe in and out vnto ther pa-
 sture: But as it is not good for
 man to bee alone, so neyther is
 it good for the Church to be
 so all-one as that one parson
 Cow-heard-like, may rule in all
 alone: for that beside peace
 and vnity there is requisite also
 difference and variety vnto the
 perfection of Christian Society:
 the very light of nature
 teaching vs that too much vnity
*dissolues a city (as vnisons
 drowne harmony) and makes it
 degenerate into a family;* much
 more, such a degree of vnity as
 shall reduce all Cityes as it
 were into one family vnder
 one *pater patria*. So farr there-
 fore may it be that this vniuer-
 fall Supremacy should produce
 any

Arist, pol.
 2.2.

any desirable peace and vnity,
as that more lykely an vniuer-
fall dullnesse and Lethargy
would insue thereof; and that
as well in the pretended head
himselſe, as in the body. For
what condition of life can bee
imagined, more tedious, vn-
couth and vncomfortable, then
that which this vniuerſall
head muſt continually abide
in, when there ſhall not be
found vpon earth any peere or
conſort, or helper for him like
himselſe! whereas the very *Dei-*
tie, which notwithstanding ſo
infinitely excels for *Simplici-*
ty and vnity does entertaine
plurality and Society; witneſſe
the Trinity: as alſo the Kings
vpon earth are not without
their brother-kings, (ſome el-
der and ſome younger) to
conſort with-all. Yea beſides
this

this desolation and solitude, what incumbrancy and seruitude will ensue therevpon. For first concerning the head himselfe; how intollerable his burthen must neede be, who can imagine? For if that renowned *Moses* was so tyred with the leading of only one people, and they of his owne language, into the earthly Canaan: how must he looke to be tyred, vexed, and perplexed which shall haue the leading of all people, nations and languages into the heauenly Canaan? he being composed of flesh and bloud (noe doubt) as much as *Moses* was, and as much subiect vnto mortalitie, casualty, necessity, infirmity and Sinne; yea incomparably coming short of *Moses* (vnlesse it be in his owne particular conceit) for all kinde

kind of graces and diuine assistance: It being expressely said, that *The Lord knew Moses face to face*; that *his like was neuer knowne*, that *he was the friend of God*; that *after sixe score yeeeres his eye was neuer dim*, nor his naturall force abated; Moses also hauing his brother *Aaron* to share with him in the maine businesse, and the rulers ouer *thousands, hundreds, and fifties*, to saue him the labour of inferior causes; The Lord also most miraculously, both raining dayly vnto the people a bread from heauen, and preseruing their clothing from waxingould, therein sauing him the care for their temporal necessaries: & yet not withstanding so groned *Moses* vnder his burthen as that sometime he brake forth into this wish, that *God would*

B rather

Deut. 34. 7.
10.

Exod. 18. 21

Deut. 8. 3. 4

Numb. 11.
15.

*rather kill him then continue him
in such misery.*

And as for the bondage
which the Body of the Church
must likewise vndergoe, by
meanes of this vniuersall Su-
preame, who can vter it? For
the members of the Church
being dispersed ouer the face of
the whole earth; some of them
must of necessity be as farre in
situation from their head as the
very *Antipodes*; and so by that
meanes shall haue no princi-
ples of Faith, no determinati-
ons of controuersies, and (in e-
fect) no executions of Iustice,
but such as must bee appeale-
able, and suspendable from, vn-
till a person dwelling in the
furthest parts of the world be
made acquainted therewith,
and shal haue ratified the same.
Yea, (yet further) how scanda-

ious must these courses needes be in the eyes of Iewes, and those which are without; and what a stumbling block in their way? for when the Iew shall read in his (and our) Prophets, that vnder the new couenant *men shall so abound with knowledge as that they shall not need (in comparison) to goe to their next neighbour for it, it shall bee so written in their hearts*: will hee euer be brought to belecue, that the Gospell which the Christians imbrace can be that new couenant; or that our Christ can bee that Mefsias, vnder whome knowledge is vniuersally confined (at least for certainty and infallibilitie) vnto the breast of only one particular person? Or can he iustly be argued of obstinacie, if hee resolves rather still to continue

Ier. 31. 31.
&c.

vnder *Moses* Law, which neuer inioyned him to goe farther then the bounds of *Canaan*, (which for quantitie exceeded not ours of *England*) for any kinde of knowledges, sentences, resolutions, appeales, or determinations whatsoeuer? And as for the Infidells which are wholly without; can it bee marueiled if they likewise resolve, rather still to worship the *Suane* and *Moone* in the *Firmament*, which once a day doe supervise them, then this onely *Sonne of God*; if He hath but one immediate vessell of his grace for all his followers to draw at, and that vnder the locke and key of only one particular person, and he confined vnto one particular *Angle* of the earth? yea, what course can be imagined, more apt to
inforce

inforce and disperse contagion, Heresie, & Apostacie, through the whol body of the Church, when the poluting, or peruer-ting of only one particular person, shall be the corrupting and infecting of the vniuersall head thereof? yea, finally what temptations or prouocations more forcible toward the erecting of a second *Babell*; when all the world shall bee brought to obey onely one man, and consequently to learne onely one Language (perhaps the Latine) which God himselte hath branded for the maine cause of attempting the building of the first *Babell*? These kind of dangers, difficulties, scandalls, bondages, & abasements considered, and put in the ballance against all imaginable conueniences or

Gen. 11. 6.

B; benefits,

benefits, which may redound vnto the Church, by meanes of this vniuersall Head; if they shall ouerpoyze: we may ther-vpon cōclude, that no strength of argument can inforce the accepting thereof. Finally, whereas we thirdly protested, that no writer (of what kinde soeuer) for the first five thousand yeeres (*ab initio mundi*;) did euer maintaine the necessitie of this vniuersall Head; wee take, that to be sufficiently prooued vntill instance be made to the contrary: and that no kind of authour of reckoning whatsoever, did at any time so determine; this alone may bee prooue sufficient. For that all the possible knowledge which writers can haue, being either from Scripture or from argument (that which comes by reuelati-

reuelatio being Scripture it self
if (as we haue proued) neither
of these two originall lights
acknowledg it, what good writ-
ter can affirme it? much lesse
maintaine it for a principle of
the faith? especially conside-
ring how all the principles of
the faith are so euident, as
partly both these lights ac-
knowledge them, witnesse the
decalogue: and partly one of
these lights (namely Scripture)
does so abundantly acknow-
ledge them, as that euer since
the *Apostles* time, they haue
beene agreed vpon, witnes the
Articles of faith.

How then shall those passe
for tolerable writers, which
will avouch, not onely for a
truth, but also for a principle,
that, which neither of these
lights giue any lustre vnto?

yea and for such a principle, as rather should giue light vnto all other principles, then neede to borow light of any whatsoever. For it erecting a Head for euery soule vpon paine of damnation to looke vp vnto, and depend vpon; what lesse degree of light can be requisite vnto it then that which may make it cleere enough euen for runners to read it, and the most weake sighted to find it euen as readily as sucklings find the pappe: whereas on the contrary it is not only destitute of such immediate, instinctiue and noone shine light, but also is as vtterly voyd and vncapable of light as darknesse it selfe. Iudge then reader of what validity the first linke of the chayne is; which if it cannot hould; the conclusion must

must of necessity fall to the ground: this being the condition of *Soriticall* and *Chaine* arguments that if but one of the propositions faile the conclusion cannot follow. So, as were this first proposition granted them, yet could it also be nothing for their purpose, vnlesse euery one following be made good, especially the next, which is this:

The Apostle Peter in his time was this vniuersall Head. 2
Against which position, our demonstration shall be this: The Kings and Gouvernors which liued in the time of *Peter*, had more authoritie ouer the Christians which liued in their dominions, then *Peter* had: *Peter* therefore was not vniuersally the Christians Head. That those Kings and Gouvernors
hac

had such authority more then *Peter* had; wee proue : because they stood more deeply charged from God, to improoue those Christians vnto the glory of God then *Peter* did. For the only end why God giues authoritie vnto men ouer one another, being this; that Mankinde may bee the more fully improved vnto his glory; hee by that meanes hauing the honour, not onely of particular persons, but also of Societies, Families, Cities, Countreys and Kingdomes, it must of necessitie follow, that such as are more deeply charged to improoue a companie vnto Gods glory, must also haue the greater power and authoritie ouer that company which they so stand charged with. Now that those Kings were more deeply charged

charged so to improve those Christians then *Peter* was, we thus prove; by they had greater meanes so to doe: every mans charge being answerable vnto his meanes, *vnto whom much is giuen* (as our Saviour tels vs) *there being much of him to bee required*; and, *the more mighty* (as Salomon addes) *being to expect the sorer triall*. Now that the meanes of these kings were greater then the meanes of *Peter*, we thus finally declare: first because it was in their power to protect those their Christian Subiects from persecutions, & so to open a doore vnto their preaching; whereas *Peter* was not able so much as to protect himselfe noe not to saue his owne shoulders from the whipp. Secondly for that it was also in there powers to
indow

Luk, 12.

Wild's 8.

indow those their Christians with priviledges and Iurisdictiones, whereby such as were otherwise vntractable vnto the gospell might by the meanes of such temporal hopes and feares (which the carnall minded are onely sensible of) be won or prepared therevnto. Thirdly, and principally, because they had at their dispose and command (though only in the Lord wee grant, and no otherwise could *Peter* or any mortall man haue at command) the gifts, abilities, and mysteries of those their Christian Subiects; the Lord expressely charging *euery soule* (amongst them) *to bee subiect vnto the higher powers*; and (euen out of *Peters* owne mouth) that *they should submit themselves vnto euery ordinance of man, whether vnto the King*

Rom. 13.1
1 Pet. 2.13.

as
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ther
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(na
Spa
Sta
and
list

as the Supream, &c. So as though those Kings were not in their owne persons indewed with such gifts and graces as were necessary vnto Christian gouernment, at least not so abundantly indued as *Peter*; yet as long as they had the dispose, and authoritie ouer such persons as were so indued; it was as well in effect as if they had been actually so indued themselves; and of the two, the better by the Phylosophers rule, who iudged mans condition in being borne naked, to be therein rather better then worse then the Beasts; for that man might by that meanes turne his (naked) hand into a Speare, a Spade, a Sword, a Scepter, a Staffe, a Pen, or what hee list; and shift his garments when he list: whereas the beast hath no shift

*Arist. de part.
an. 4 10.*

shift but must alwayes sleepe in his cloathes and shooes, and with his weapons about him of necessity. The meanes therefore which those Kings had for the improoving of those Christians vnto the propagation (yea plantation) of the Gospel, must be acknowledged to bee farre greater then the meanes of *Peter*, and so consequently there charge to be greater. For though it is easily granted that those Heathen Kings did little regard or feele any such charge, but rather abused and hated the meanes thereof; yet is not that materiall; our question being, not what there feeling or practice was, but what their duty and charge was: which if it was greater then *Peters*, then also by the proportion of common Iustice, their authoritie also

also must be greater. And so finally if their Authoritie over those Christians was greater then *Peters*; *Peter* could not be their Head (and so not vniuersally the Christians Head) vnlesse it should be supposed, either that *Peter* was a subordinate head (which is indeede no head but a subiect) or that those Christians were vnder two seuerall and vndependant heads, which both the law of Nature, and also the law of Grace abhors: it being as well a prouerbe as a text, that *no man can serue two Masters*. For whereas it vs to be pleaded that though those Kings had a Soueraignty over those Christians in Temporall Affaires, yet might *Peter* haue it in matters Spirituall: Such distinction does deale no better with the

Math. 6.

* 1 Kings
3.26.

the Subiect, then that * false Mother did, which was content that the Infant should be divided : the thus diuiding Soueraignetic being not only a cleauing of the Head; but also a renting of the subiect in twaine. For admitte that hee which hath Supremacy in Spiritualls, should haue neuer so little command, were it but of the least finger of the hand, or the least digit of the foote, yet might hee by meanes of it, either draw the seruice of the whole body, or so crampe and torment the whole body, as that he which should haue the command of all the rest, should haue no ioy, nor seruice thereof : much more then if he hath so great a share as the signification of Spiritualls may be extended vnto ; & that not only in

lawfull sense, but also in a proper and necessary sense: there being no gift, indowment or capacitie in man, but which both may and also ought to bee an instrument of the Spirit, (then the which what can bee more properly called Spirituall) wee being bound to serue the Lord, not only with heart and soule, but with all our might; euen our very eating and drinking (the most common act that is) being charged to intend the glory of God; which not only is a Spirituall end, but also the end of all Spiritualls whatsoeuer.

1 Cor. 10.
13.

If *Peter* therefore must haue any Supreamacy at all (especially in spiritualls) he must of necessity haue all: Souerainty (like *punctum* or *unitas Mathematica*) being vndiuidable. For

C

though

* Eccleſ.,
10.

though Souerainty may be seated in diuers persons, as namely in a State (as it is seated in but one in a Monarchy) yet must the Authority in euery mandate goe together ; as likewise euery person must obey it, not at halues, but with his whole man ; and * *whatſoeuer thine hand shall find to doe thou must doe it with all thy power.* This then being beaten out for a ground, that *Peter* either must haue all the Soueraigntie or none ; come wee vp cheerely (gentle Reader) close to the point, and see what euidence can be brought for *Peters* absolute and sole Supremacie. And (not to say what is alcadged for this purpose but to say more then so) all that can be alcadged must tend to the making good this Argument. Hee which in
his

his time surpassed all men for Spirituall gifts and holinesse, good reason hee should ouer-rule. But *Peter* so surpassed all men in his time: *Peter* therefore must bee the supream. Wherevnto we answer; that neither of the grounds are found. For as we acknowledge no cause why *Peters* gifts should bee esteemed of a more infallible and diuine element then others of the time (as by and by we shall more fully answer) so neither is the proposition to be granted which presumeth, that the more spirituall a man is, the more he should be possessed with Authoritie. For as the wife oftentimes may be more holy then the Husband, and excell him in vertue, both for wisedome, gouernment, sobriety; yea euen for

C 2 courage

courage and bodily strength, (especially in his sicknesse and decrepite age) and yet stands charged in conscience to giue him the preheminance: So may a Subiect excell his Prince for personall vertues and spirituall mysteries, and yet still remaine charged to be a Subiect; the maine reason hereof being this; for that the vertues of a Subiect are habitually in his Prince, and so more properly his Princes then his owne; as the vertues of the Wife are more her Husbands then her owne; *the Woman being made for the Man, and being the glory of the Man*: and so a dignitie and reputation vnto the man. When therefore it is vrged for the preheminance of the spirituall men (by Spirituall men whether we meane euery member

I Cor. II.
7.9.

ber of Christ, or only the Ministers of Christ it is not materially) that in Scripture they be usually tearmed the *Shepherds* and *Pastors* of the Church, the *Lights of the World*, &c. we answer, that our question is not concerning the excellency, but concerning the dependencie of their gifts; wee maintayning that the pastorall skill is subordinate vnto that power which layes out the Pastures, and assigneth the Foulds, and keepes off the Wolues; which being the proper offices of Kings and Gouvernors, they are to be reputed (as in writers both Diuine & Humane they be ordinarily tearmed) the principall Shepherds. Though truly and properly the Lord only is the Shepherd, in respect of whom all Kings, Gouvernors, and

Pastors whatsoeuer are but as sheepe before Him; though of his grace and for his purposes, He will haue them amongst men reputed as Shepheards; some of them to bee as his Pages, and some only as Bell-weather; whereof these haue power to leade the flocks, so far as they haue eares to heare, and list to follow the tingling of their Bell: and the Pages, to leade and driue them whether they haue list or noe. So likewise when Spirituall men are called *Lights*; though the Scripture expounds them to bee but *Candlesticks* of such *Lights*, yet may they bee inferiour vnto those which follow their light, as much as the Lantherne-bearer is inferiour vnto his following Master; or as the vnderstanding is inferiour to the Will.

Reuel. 1.
& 2.

Will; whereunto though it be a guide, yet is it also a Subiect; the Will hauing power to in force both objects and principles vppon it. As therefore the Moone and not the Sunne, is said to rule the Night, though all the light where-with the Moone rules, shee receiues of the Sunne: So hee which possesseth the Throne must be esteemed the ruler of the people, and not hee which is possessor of the Light; though it must bee confessed that all good rule is by the direction of the light. And as the Sunne beeing beneath the Moone, and vnder the Earth, can doe nothing in the time of the night, but so farre forth as it can cast his beames into the lappe and capacitie of the Moone, which by vertue of

*Axioma
Theolog.*

her conspicuous eminency hath onely the power to disperse light vnto all that are vnder it : so the Spirituall man during his being (as it were vnder the earth) in an earthen vessell, and in a priuate condition, can doe nothing with authority, but in the vertue and power of him that sits in the Throne : the maine reason heereof being this; for that the rude and ignorant (for whose only ordering and gouernment Authority is imparted vnto men) can incomparably better deserue who is a possessour of the Throne, then who is a possessor of the Spirit : and so by that meanes more certainly know whom they are to obey. For as in Wedlocke, had the Lord ordained that the holier or the wiser of the two should be

be the Head, there must needs
insue continuall discord and
vncertainty in the Family,
who should bee the Head: the
woman often times being (see-
ming at least) the holier, wiser
&c. whereas hee expressly de-
termining that the man shall be
Head (which with the least
turne of the eye is discerned)
so all controuersie is ended, and
the weakest of the Family ea-
sily resolved, who (in case of
difference about things indiffe-
rent) ought to be obeyed. So
in greater societies, had the
Lord ordained that the most
holy, or the most spirituall
should bee head, there must
needs haue insued the like vn-
certainty and discord who hee
should be: hee that is holy or
spirituall to day, being apt to
be otherwise (at least in appea-
rance)

rance) to morrow ; and such as be most vnholly, being as apt to carry an appearance of the holiest ; whereas he expressly setting it downe, that hee which weares the Crowne, or sits in the Throne , or beates the the Sword should be Head, all such strife is soone at an end; the weakest that is being able with ease to discerne who such persons bee. For, though oftentimes Vsurpers may get possession of the Crowne or the Sword; yet is that nothing so hard to discerne, as who is a false Professor of the Spirit: Time, place, person, descent, records, and titles (which carnall men can iudge of, and lay together) being of sufficient force to detect who is an Vsurper: all which though they bee but circumstances, yet are they
such

such, as a man can have no better for the discerning his owne father, whom notwithstanding he stands charged in conscience to obey. Better therefore that authority bee tyed to the Crown, then to the Spirit; and that not only in regard of mans necessities, but also more especially for the effecting the Lords owne purposes; who by this meanes can correct or scourge a whole Nation, and yet smite onely one particular person: namely by suffering their Prince or Head to become a Tyrant or a Babe: whereupon (as himselfe hath taught vs) *a woe must befall the whole Land:* whereas were the Crowne continually kept and possessed by the Spirit, such a kind of Rod should finde no place. For as concerning those which
 24011
 thinke

Esay. 34.

thinke there is no necessity for this consequence, because in case a Babe or a Tyrant supplies the Throne, the whole Nation neede not be obnoxious vnto any smart thereby, for that it is thought lawfull, yea necessarie to cut off such Babes and Tyrants. We answer, that such opinion is not only most impious and presumptuous against God, but also most preposterous, monstrous, vniust, and ridiculous before men. First, most impious it is ; because it is the common Ordinance of God that wee should obey and honour Princes ; yea that wee should honour our particular Fathers, much more the Fathers of the whole Country : so farre must wee bee from abasing them, especially in case of their imbecillity. How impious

pious then must they needs be, which will handle their Princes no better then caityfes, and most desperate members? Secondly, most presumptuous it is, both for that it puts him by, whom the Lord will haue raigne, namely that Babe, or that Tyrant for the purpose aforesaid; and also for that it does interpose a Iudgement seate betwixt the Lord, and him whom the Lord will haue his most immediate, his very next, his owne Annointed. And as for the monstrosnesse of it, it appeares in this: both for that it supposeth a power in the Body aboue the Head; namely that power which must cut the Head off; in the roome of which head, in case another head should grow vp; yet must it still bee vnder that power of the

the Body ; which is most preposterous ; and also (in case no such head growes vp) for that either the Body must remaine without a head (which will still be monstrous) or some other member must supply the heads place which will be miserably ridiculous : For when the inferior members which cannot discern a Head from a Hand or a Foote , but only by the outward shape and figure thereof, shall see (suppose) a hand or at least that which is like a hand to be in the place of the head ; they must needs a great while take it for but a fellow member, and so not doe it that respect and obedience which to the Head is due ; and then when at length after many admonitions they haue learned to see the power of an Head vnder the
shape

shape of an hand; yet withall when they shall also learne how that hand came there; namely by cutting off the vnsound or foolish Head: what remains but that they thinke it necessary, (at least lawfull) for them to obserue whether that Hand be sound, or whether some fit of a *Chyragra* be not growing vpon it: which if they finde; what else but that some other member be thought of for the place? and then who perhaps so likely to put forward as the Foote? which if it attaines to the place of the Head; as it must needs be a miserable shame and confusion to the Domesticke members, so how can it bee otherwise then a most horrible scorne vnto the forraigne enemies? and as good sport as the walking of men with their heeles

heelles vpwards, is to idle beholders. Yea what more vniust euen in the eies of common Sense, then that the Master-builder should bee at this passe, either to giue account of the soundnesse of his worke vnto those which are beneath him; or else to be at their mercie to haue the Stage pulled from vnder him? But, Christian Reader, I feare mee you thinke I haue committed an excursion; and yet I pray suffer mee to answer one Obiection more, which is thought to be of Demonstratiue force for the Intitling the Spirituall man to the Throne before any: and it is this. The first *Adam* vpon his fall did forfeit all the dominion and titles which the Lord vpon his Creation had set him in: Such therefore as haue no
other

other birth but from the first *Adam*, can haue no title to dominions or authorities whatsoever; and therefore they which are borne of the second *Adams* (vnto whom the first *Adams* inheritance must lapse vnto) must be the only true Heires thereof; and consequently as men are more or lesse borne of the second *Adams* (that is, as they are more or lesse Spirituall) they shall more or lesse haue titles to Kingdomes, Lordships, properties or capacities whatsoever, and no otherwise. Wherevnto wee answer; first, that though *Adam* vpon his fall did loose the sweetnesse of his dominions (the curse of God inuading it) yet does it not follow but that he might still retaine the state and title thereof; euen as a rich

D man

man when hee falls into some tormenting deafe, and so hath no ioy of all his riches, yet still remaines seized and possessed of his riches neuerthelesse. Secondly, the estate and dominion which God gaue vnto *Adam*, though it might be a ioy & dignitie vnto him, yet was it principally to bee taken in the nature of a charge; which charge it was not in *Adams* power to auoid or forfeit vpon his trespasse and fall, but rather to double and increase it thereupon: a mans voluntary dashing his abilities, being no dispensation for his duties; negligence being of no more force to discharge vs, then voluntary ignorance is to excuse vs. Thirdly, that the Lord did make vnto the first *Adam*, a generall grant of vniuersall propriety

priety and dominion, we expressly find (*Gen. 1. 28. &c.*) but that hee did reuoke the same we finde not. Paradise indeed, both the heauenly (the fruition of God) and also the earthly (the Garden of Eden) we find expressly that it was taken from him: but wee also finde as expressly, that it was giuen him only vpon condition of his obedience: whereas the donation of vniuersall dominion had no such condition annexed vnto it. Fourthly, had *Adam* apprehended that superiority and dominion should vpon his Fall, be conueyed vnto men by the course of Grace, and not by the course of Nature: hee would neuer haue intitled his vngracious first borne vnto all his possessions, as the name *Cain* signifies, and left nothing for

his best-borne, but (the younger brothers portion) vanitie, as the name *Abel* signifies. Fifthly, the Lord euery where so establishing the Hethen Princes in their States and Kingdomes; as *Pharaoh, Nabuchadnezar, Cyrus, Ahasuerosh, Darius, Caesar, &c.* who had no kind of right therunto, but by the Law of Nations, which hath his originall only from (consecrated reason) the Law of the first *Adam*, of whom only they were descended (the second *Adam* being to them vnknowne;) it may sufficiently teach that no reuocation of originall Dominions did follow vpon the fall.

But finally and principally, and in stead of all, may be this; for that the second *Adam* and his line (vnto whom only such supposed forfeiture was to extend)

tend) did neuer make the least title or claime thereunto: either when he was first promised, or when he was first made manifest in the flesh. For as concerning the time when hee was first promised, so farre was hee then from taking any vantage of the Fall; as that the first mention of him did promise a Succour against our Enemy that gaue the Fall; in these words: *The seede of the Woman, shall bruiſe the Serpents head.* Likewise his first-borne Abel (who by faith in him offered the good Sacrifice) was so farre from attayning any superiority by vertue of his being borne of him, as that it proued the only cause of his earthly ruine: his Brother therefore hating him because his works were good; and his works (wee know) being

Hebr. II.

I Ioh. 3. 12.

therefore only good, because he was borne of him. So also the Patriarkes and holy men in their times; did they not alwaies account themselves rather losers then gainers by this second birth? they euery where vndergoing tributes and bondages more willingly and more faithfully then any.

And as for the time of the second *Adams* manifesting himselfe in the flesh; so farre was he then also from claiming any of the first *Adams* rights, as that vpon all occasions, hee professeth the maine intent of his comming, to be for the restoring of his losses, even though it were with the losse of his owne life: euery where styling himselfe no better then *The Sonne of Man*; which the meanest of *Adams* Race might assume

assume as well as hee: and finally, as often telling vs that his Kingdome was not of this world; that he came not to be ministred vnto, but to minister; that he had not whercon to lay his head, and refusing so much as to arbitrate a matter betwixt two brethren (which the most priuate persons that are may be allowed to doe) least he should seeme to take vpon him the Office of a Iudge, and so leaue a conceit in his followers that some degree of Authority might bee deriued from him: euery where finally prescribing such courses, and aduising all that desired to grow great in him, to exceed only in humilitie, preferring therefore a child before them all, when they *strone who should be the greatest:* and telling them (in effect) that

Mar. 20. 25.

Mat. 28. 18.

authority and greatnesse was
 to bee deriued only from the
 Kings of the Nations. For
 whereas after his ascension hee
 tells vs that *All power was giuen
 him both in Heauen and in Earth,*
 His meaning therein is only
 this; that now all power both
 in Heauen and Earth should be
 vnder his humanitie, as before
 it was vnder his Deity; and that
 as all men, euen *Adam* himselte
 and all his race were formerly
 vnder him as he was the Sonne
 of God: so now they should
 likewise bee vnder him as hee
 was the Sonne of man. For
 the effecting thereof there nec-
 ded no alteration of States, or
 new conueyances: for that as
 all other creatures both in Hea-
 uen and in Earth; whether An-
 gels, Beasts, Wormes, Plants,
 Stones, or whatsoeuer; are
 likewise

likewise become subiect vnto this manhood, and yet still retaine their orders, natures, and properties as before : Angels remaining Angels; Beasts remaining Beasts; Lyons, Lyons; Stones, Stones, &c. so does it no other wise follow but that mankind may likewise become subiect vnto the manhood of God; and yet all men still to continue in their former properties: Kings, remaining Kings; Princes, Princes; Fathers, Masters, Husbands, Wiues, Subiects, Sonnes, Seruants, in their former condition; and (as the Apostles tell vs) *Euery man in the same calling wherein he was called,* as well after his birth in the Second *Adam* as in the first. For as the second *Adam* did not thinke good to be the Father of a new generation by the course of

1 Cor. 7. 24.

of Nature; wherewith to propagate his Church, but made choise of the old *Adams* issue to new graft vpon. So may we conceiue it to be a course most answerable thereunto, that when he meanes to adorne and bespangle his Church with Scepters, Crownes and Authorities, He will not make new Crowns or new Scepters, or take away Crownes and Scepters from the old possessors, to adorne his followers withall: but only new graft vpon those old Crownes and Potentates; and so most sweetely bring it to passe, that though hee does not make his followers Kings, yet does hee make Kings his followers. Which as it is all one for the outward glory and countenance of the Gospell, so it is farre more agreeing with the

the propertie and profession of the Gospel; namely in winning Kings vnto the grace of God, by gentle, easie, weake, and peaceable meanes ; making choice of Sheepe, and not Wolues or Lyons for his Ambassadors, and that when hee sends to Wolues and Lyons and worse then Tygers: that so those Rebels in the day of visitation when they see how the Lord hath dealt with them, and how in stead of sheepe hee could haue sent wolues and Lyons in their owne kinde, to haue worried and destroyed them; then as ouercome with the coales of fire which his long suffering had cast vpon them, they with all their hearts and soules, present him and his Gospell with their Scepters, Crownes, Dignities, and Possessions:

*Remonstr.
Anglice.]
pag. 249.*

** Pag. ult.*

sessions : yea they thus breake forth into most vehement and sincere protestations (as our so Christian Soueraigne hath taught them) *unto his Maiestie alone I haue deuoted my Scepter, my Sword, my Penne, my whole industry ; my whole selfe with all that is mine in whole and in part : I doe it, I doe it, in all humble acknowledgement of his unspeakable fauour, &c. * to whose seruice as a most humble homager and vassall, I consecrate all the glory, honour, lustre and splendor of my earthly Kingdomes. Wee conclude then, that neither diuine ordinance, nor Church benefit, does inforce or perswade this ground (without which Saint Peter cannot be intitled vn to Soueraignty ;) that the more spirituall men are, the more they ought to bee possessors of*
 Autho-

Authority : which conclusion also were it granted, yet would not *Peters* Supremacy thereupon insue, vnlesse it bee also pro- ued, that in Spirituall gifts and graces *Peter* must of necessity bee acknowledged to surmount all persons : which we grant not. For as concerning the Text and collections which vse to bee alleadged for that purpose ; as namely that *Peter* is ordinarily first named when the Apostles are rehearsed. 2. That our Sauour *three* severall times gaue him charge to feede his sheepe. 3. That our Sauour particularly told him that he had prayed for him. 4. That our Sauour payed the tribute for him. 5. Did more ordinarily discourse with him, then any of the rest. 6. Gaue him a new name. 7. Tearmed him a
Rock,

Rocke, and promised to builde *his Church* vpon him. 8. Gaue him the *Keyes of heauen*. 9. And finally, wrought especially by him in the *Primitiue Church* *affayres*. We thus shortly answer them in order.

I

And first concerning his nominall priority, we answer, that it is not of force to intitle him vnto any principality; it being not auoydable amōgst the most equals, but that there must bee such kind of precedency, as for example in the Trinity: though neither is *Peter* euery where first named; both *a Iames* and *b Andrew* being sometime named before him. 2. And as for our Sauiours triple charging him to *feed his sheepe*: wee answer, That it is rather a checke then a grace, to bee often called vpon to doe a dutie: and in that

a Gal. 2.

b Ioh. 1. 40

2

it

it is said that *Peter* was sorry when it was said unto him the third time, &c. it may seem that *Peter* took it no otherwise; as perhaps conceiting such tripling of his charge, to bee in the way of a glance at his triple denial. 3. Fro the like consideration of *Peters* weaknesse (wee answere to the third) might proceed our Sauours telling him, that *He had praied for him*. For no doubt our Sauours praier was as frequent & effectuall for the rest, though he saw not the like cause to tell them so much. 4. And as for our Sauours paying the tribute for him; we answer, that it may rather argue *Peters* pouerty and subiection, then any kind of excellency and dominion: the rest also perhaps not being lyable to the tribute which was then demanded; either because they

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they were no dwellers at Capernaum, as *Peter* was; and so it might bee if it were the Emperors tribute; or for that they were not the first borne in their Families, of whome onely the other tribute (toward the Temple) was demanded. 5. And as for our Sauours so ordinary discoursing with *Peter*; wee answered, that it is ordinary with natural Fathers, to make choice rather of their little ones to oppose and discourse withall, then their men-growne sonnes; especially when their intent therein is to reach standers by; the most ready answerers rather then the more wary being fittest for such purposes. 6. And as for the new naming of *Peter*; wee answered, that diuers of the rest also had new names giuen the; as *Leui* being new-named *Matthew*;

them; Saul, Paul; Iames and Iohn Boanerges; which name being by interpretation the sonnes of thunder, may farre better resemble persons of Authoritie, then Peters new name of Cephas or Petros; for that a Stone, as those names signifie, is more fit to make a Subiect then a Head, if names should bee regarded.

7. Now as for our Sauours tearming *Peter a Rock*, and promising to build *His Church vpon him*; we answer, that neither doth that Text giue *Peter* any higher preheminance, for that the rest of the Apostles were styled by higher termes then so; euen no lesse then absolute and seuerall foundations of the Church; the wall of *new Ierusalem* being said (*Reuel. 21. 14.*) *to haue twelue foundations, and in them the names of the twelue Apostles:*

postles: Another Text also (*Ephes. 2. 20.*) making not onely the rest of the Apostles, but also the Prophets as deepe in the foundation as he; when it saith, that *the Church was founded vpon the Prophets and Apostles*; in which Text also it being further added, that *Jesus Christ is the Head Corner Stone*; If Peter should so be esteemed a Rock, as to bee the Rocke alone, hee should so not onely surmount his fellowes (contrary to those Texts) but also our Sauour himselfe. 8. Nor againe does our Sauours giuing *Peter the Keyes of heauen*, any whit aduance Peter aboue the rest of the Apostles, vnto whom these heauenly Keyes, whether the keyes of knowledge, the keyes of binding and loosing, the keyes of remitting and retayning,

ning, or the Keyes of *David* (if there be any odds or difference amongst these keyes) were as exprefſely giuen. For firſt, as touching the keyes of Knowledge ; thoſe we find, euen the Scribes and Pharifees and common Lawyers not to bee deſtitute of : and as for the keyes of remitting and retaining ſinne ; thoſe alſo our Sauour does plurally giue, when hee ſayeth ; *Whoſe ſinnes yee remit , they are remitted, &c.* though to ſpeake truly and properly, neither *Peter* , nor any mortall man euer had power to remit ſinne , but onely as the Priests in the Old Law had power to cleanſe Leproſie ; which was only by pronouncing according vnto the Leuiticall Rules, who were cleane, and who not ; the cognizante of Leproſie being confi-

Ioh. 10. 23.

Leuit. 13.

ned onely vnto them, and none in the Congregation beeing reputable for cleane, (after presumptions to the contrary) but onely whom they so pronounced. Thirdly, the keyes of binding and loosing (if they must differ from the former) are likewise found giuen to the rest, when our Sauour saith, *Whatsoever yee binde on earth, shall bee bound in heauen*; where the Relatiue (*yee*) is thought to extend (in the iudgement of * good Expositors) not onely to the rest of the Apostles, but also (in case there spoken of) to euery member of Christ. Finally, concerning the keyes of *Dauid*, which (our Sauour in his glory professing himselfe to be the keeper of) may seeme to haue the preheminence; wee finde long before *Peters* time to haue been

* Theophi-
lact: in
Mat. 18. 18.
non solum
que solvunt
sacerdotes
— sed quæ et
nos — sunt
soluta et
lig.

Reu. 3. 7.

been committed vnto the Prophet *Jeremie* (vnder the name of *Eliachim*) in these words: *I will lay the Key of David vpon his shoulders; hee shall shut, and none shall open; hee shall open, and none shall shut*: Wherein then consists the peculiaritie of *Peters* Keyes? For though when our Sauour promised him them, hee tearmed them *the Keyes of Heauen*; yet for as much as the Keyes of binding, loosing, opening, shutting, remitting &c. doe concerne no other gates then the gates of Heauen; such nominall explications annexed vnto *Peters* Keyes, can giue no reall Specialty vnto them. Especially considering how the Key of Faith which euery beleeuer must haue as well as *Peter*, is also the Key of Heauen; yea and such a Key,

Eccl. 22. 22.

as without it, none of the other Keyes can, and yet, it, without all the rest, is able, to open Heauen Gates alone. Though truly and properly we must alwaies remember, that he only is able to open the heuens, which hath made the heuens; His precious blood being the only true Key indeed; and his Word revealing so much, being the handle of that Key; and the faith of man being the hand, which by meanes of that handle, His Word, does turne that Key his blood, vpon the maine bould, sinne; which only hath shut Heauen gates against the Sonnes of Men. 9. Finally concerning *Peters* agencye and imployment in the Church affaires more then others, we answer: that the principall Agents and Speakers are not

not alwaies of necessity the principall persons: Aduocates and pleaders, exceeding Iudges and Presidents in such Offices; the High Priest *Aaron* being as a mouth vnto *Moses*, though *Moses* was as God vnto him: and the men of *Lystra* esteeming *Paul* to be therefore inferiour vnto *Barnabas* (as much as *Mercurie* was vnto *Iupiter*) because *Paul* was the chiefe speaker. Secondly, though wee find *Peter* in the Acts of the Apostles, to take vp the occasions of Speech very often and abundantly; yet may we obserue diuerse tokens of more eminency in others; especially in *Paul*, *Iohn*, and both the *Iameses*: the one of these being graced with no meaner tearme then *the Lords brother*; & the other being named of *Paul* (and before *Pe-*

Exod. 4. 16.
Act. 14.

Gal. 1. 19.

Gal. 3.

Act. 21. 18.

Ioh. 19. 26.

ter) amongst those which were accounted pillars: mention also being made of him with more authoritie then of any the rest: as when *James* did but say (*Act. 15. 19.*) *my sentence is &c.* presently without more ado the Text addeth (*v. 22.*) *It seemed good vnto the Apostles to send, &c.* *James* also being only named when *Paul* was dispensed withal for his cōdescēding vnto the Iewish rites. And as cōcerning *Iohn*, we find; first that he is vsually called *the Disciple whom Iesus loved*; that our Sauiour permitted him to leane on his breast at his last Supper: made him *the Son of his owne Mother*, & as a gardian vnto her: gaue him the grace to write his Gospell in the diuineſt manner; with answerable Canonickall Epistles: as also made him the immediate pen-man of his special Epistles

Epistles to the *seauen Churches* :
 & finally revealed vnto him the
 future estate of the whol Church
 vnto the end of the world. And
 as touching *Paul*, these peculiar
 excellencies we find concerning
 him. First, that his calling was
 by the Lords immediate voice
 frō heauen; was seperated by the
 appointmēt of the holy Ghost;
 was reckoned amongst the *Pro-*
phets of his time; abounded in
 vnwritten reuelations, as *Iohn*
 did in the written; foretold the
 immediate blindness of *Elimas*
 (which was answerable vnto
Peters like prediction of the
 death of *Ananias*) Took the care
 of all the Churches; Labored more
 the they all; would not build on an-
 others foundation; had the largest
 Prouince, namely ouer al the *Gē-*
tiles; wrot most canonicall *Epi-*
stles; most magnified his Office;
 stood most vpon his Authority,

Reu. 2.

Act. 9.

Act. 13. 2.

2 Cor. 11.

23.

Rom. 15.

1 Thes. 4. 1

Galat. 5. 2.

affirming that *who so despised his Doctrine despised God*; commending his owne example, and citing his owne authority (*behold I Paul, I say unto you &c.*) and finally rebuking *Peter* to the face. Whereas concerning *Peter*, as he is not any where noted for spirituall excellency and infallibilitie more then others, so on the contrary he is more exprefly touched for infirmities and failes then any. Witnesse both his overweaning of his owne strength, and boasting that hee would neuer forsake his Master, when before the next morning hee denyed him and forswore him. Witnesse his ignorance of the maine intent of our Saviours comming (in dissuading him from suffering) whereupon he was called Satan. Witnesse his ignorance of the Ca-
tho-

tholike extention of the Gospel; (in refusing to admit the Gentiles thereunto.) And witnesseth finally his timorousnesse in vsing Christian libertie for feare of angring the Iewes: with other sayles. For though wee reuerence the memory of Saint *Peter* as a choise vessell of Gods Grace; yet when wee see him so aduanced aboue his fellows, & that only for the exalting his pretended Successours so incôparably aboue their fellows no man can iustly bee offended if we note that *Peter* was lefthanded no lesse then his Fellowes. But for a finall answer, thus we conclude; that neither *Peter* nor *Paul*, nor *Iames* nor *Iohn*, did sway the affaires of the Primatiue Church, but iointly the *Twelue* together. For both the choosing the new
Aposlle,

Act. 15. 22.
& 16. 4.

Apostle, the ordaining the seauen Deacons, the deciding con-
trouerfies, the disposing Prouin-
ces, the sending *Barnabas* to *Antioch*, *Peter* & *Iohn* into *Samaria*,
the taking account of *Peters* go-
ing to the Gentiles (notwith-
standing his Diuine warrant ther-
fore) were all the ioynt Acts of
the whole Twelue. The decrees
finally going forth in no other
name but in the name of the
Twelue. So as cōcerning any so-
ueraintie, supremacye, primacy,
or superexcellency (of necessity
to be granted) in the person of
Peter; we may finally conclude;
that neither did our Sauour or-
daine it, nor the Apostles ac-
knowledg it, or inuest him with
it, (as there was no cause why
they should, his cōmon infirmi-
ties considered) nor did *Peter*
himselſe take it vpon him, but
rather exceeded them all in sub-

iection; as both his long iourney into *Samaria*, when the Twelve sent *Iohn* & him; his giuing account of his actions when they were (though vniustly) excepted against; & his suffering a publicke rebuke at the hands of one which was none of the Twelve, may testifie; as also his so expresse teaching submissiō whether vnto *Kings as the Supremes*, or vnto *gouernors*, &c. admonishing those of his owne sort, *not to carry themselves as Lords ouer Gods heritage*, & neuer in his Epistles intitling himselfe otherwise thē a *Servant of Iesus Christ*, or an *elder*, or an *Apostle* at the most. Whereas had hee taken himselfe to bee in that Supereminencie as should make him Head of the Church (yea such an Head, as should be the originall vnto a succession of Heads

Act. 3. 4.

Act. 11. 3.

1. Pet. 3. 13.

1 Pet. 5.

vnto

Lcu. 22. 24.

vnto the end of the world) not
 only without arrogance hee
 might haue inserted it into his
 style, but also without wrong to
 posterity he could not haue o-
 mitted so to doe: euen by the
 same discretion wherewith S.
Paul does more often tearme
 himselfe an Apostle, then any
 of the Twelue vsed to doe; be-
 cause else his Apostleship might
 haue beene doubted of: so there
 being doubt (at least) of *Peters*
 being such an head, had it not
 farre more concerned him eue-
 ry where (at least once in his
 life) to haue prefixed his title?
 yea when there was a strife a-
 mongst the Apostles who shold
 be the chiefe, was it not then
 hie time for *Peter* to aduance
 himselfe? or had our Sauour e-
 uer meant any such principality
 vnto *Peter*, and that of such per-
 petuall

petuall necessity, would hee
haue omitted so faire an occasi-
on, to stablish a matter of that
moment, which both with a
word he might haue done; and
also when the time was, either
then or neuer (in a manner) to
bee done, his departure and
death being so instant: yea,
would hee so on the contrary
haue generally forbidden them
the vse of any Authority, when
he told them that though the
Kings of *the Nations did exer-*
cise authority, yet with them it
should not be so? For, as for those
which expound those words
(*with you it shall not be so*) to re-
straine the Disciples only from
ruling *so tyrannically, or so vn-*
justly as the heathen; they there-
in make our Sauours words to
bee nothing to the Disciples
question: for they might haue
answe-

answered againe, that there
strife was not who should *rule*
tyrannically or uniuersally, but only
who should bee *chiefe*; whereas
some one, or diuers of them
might be *cheefe*, and yet not on-
ly no Tyrants, but not so much
as lawfull Gouvernours. But to
conclude; for as much as wee
can finde no necessity for the ac-
knowledging such Superemi-
nencie of *Peters* Spirituall gifts;
nor (were that granted) any step
to Authoritie thereupon; nor
that the Kings and Gouverners
in *Peters* time did loose there
Soueraignty ouer their Chri-
stian Subiects; it cannot there-
fore be, that *Peter* was vniuer-
sally the Head of all Christians
in his time: and so the second
Linke of the maine Chaine
proues of no force. The next is
this:

Only

Only the Successors of Peter must be these vniuersall Heads in their times : whereunto wee answer ; first, that the Founder of the Church, Iesus Christ, did neuer ordaine that any Principality, gifts, or capacities whatsoever should bee conueyed to any of his members by succession : Secondly, that hee neuer disabled or excepted against any Line, Tribe, Nation, Language, or Continent whatsoever, from taking as high place in his Church, as his Church afforded : Thirdly, when his will was in the time of the Old Law, to haue the Priesthood goe by Succession; He did both specific the Line wherein it should passe, namely the Line of *Aaron*; (confirming also the same by the miraculous budding of *Aarons* Rod) and also

Num. 17.

EXO. 29. 29.

expresly set downe all the rites and ceremonies, which should be strictly obserued at euery seuerall consecration; yea, the very garments wherwith euery Successor at his anointing, should be inuested, were determined. Since therefore in the new Law, no such Line or Tribe is mentioned,, no rites appointed, no garments or manner of consecration inioyned; it must be a forcible argument to conclude that in the new Law no such Succession was euer intended; for that the new Law being made, not vnto one People, but vnto all people, not for a time but for euer; had much more needed specifications of persons, places, ceremonies and circumstances then that which was but for one particular People and in continuall expectati-
on

onto vanish away. Fourthly, when in proceſſe of time the Church ſhall attaine vnto ſuch an amplitude, as ſhall reach vnto all the corners of the Earth; If none muſt then be head thereof but the Succeſſour of *Peter*, it muſt follow that *Peters* Succeſſour ſhall bee intollerably furcharged: For either he muſt haue more gifts then *Peter* had, or no more; if more, then is he more then *Peters* Succeſſour. But if no more, there is no equitie nor proportion in it, that he whoſe charge is a thouſand fold greater then *Peters*, yet ſhall haue no greater meaſure of gifts to diſcharge it then *Peter* had. Finally, for as much as the Lord hath told vs, that *many ſhall come from the Eaſt, and from the Weſt, and ſit with Abraham Isaac and Iacob, and the*

Mat. 12. vlt.

Ezech. 18.

children of the Kingdome shall bee cast out ; as also, that whosoever heareth his Word and keepeth it, the same is his Brother, and Sister, and Mother : and that it should not profit the Iewes for that they had Abraham to their Father : Hee telling vs also in the Old Testament by his Prophet, that an vngodly Sonne should fare neuer the better for his godly Father, nor a godly Sonne any thing the worse for his vngodly Father: the course also of the times declaring vnto vs, how holy Kings had vnholly Sonns to succede them: and on the contrary; as good King *Iotham* hauing a wicked Sonne *Ahaz* for his Successour, and he a good Son *Hezechia* for his Successour; and hee a wicked Son *Manasses* for his Successour; and hee a godd grand-child *Iosiah* for his
 Suc-

Successour; and hee a wicked Sonne *Iehozabaz* for his Successour: It may sufficiently resolve a Christian mind how farre it is from the purpose of God, that his gifts and graces should goe by succession. For though often times a good and godly Father had a good and godly Son to succeed him, yet was not that by vertue of Succession, but by vertue of Gods grace immediately directing the Son, as well as the Father: euen as to day may be as faire a day as yesterday, and yet not because it succeeds yesterday, but because the Sunn shines as immediately vpon it, as it did vpon yesterday. Finally, (for a conclusion) whosoever challengeth Supremacy in the Church by vertue of Succession, does plead no lesse then flat contradiction:

For whoſoener is Supream
Head of the Church, muſt bee
immediate vnto God himſelfe;
But whoſoener claimeth any
thing by vertue of Succeſſion,
does of neceſſity imply, that
there is a perſon betwixt him
and the Lord; namely his pre-
deceſſor from whom his vertue
is deriued.

4 The next Linke of the
Chaine is this: that *Only the
Biſhops of Rome were the Succeſ-
ſours of Peter in their times.*
Whereunto we answer; Firſt,
that no diuine record does a-
uouch ſo much, or ſo much as
mention any by the name of
Biſhop of *Rome*: and therefore
the knowledge of any rites con-
cerning that Sea, can not bee
materiall vnto a point of faith.
Secondly, as it is not certainly
agreed vpon, who that Biſhop
was

was which immediately Succeeded *Peter*, (some affirming *Linus*, some *Clemens*, and some *Clitus* to bee the man) so can there be no cause shewne, why som Bishop of *Rome* must needs be he. For first, if holinesse of life were sufficient to make a Successour; so euery Christian might be *Peters* successor as well as any Bishop of *Rome*. Secondly, if besides holinesse of life there must also concurre soundnesse of Doctrine; yet so also any Pastor may as well be his successour. Or if yet further such a quantitie of charge as *Peter* had, bee requisite vnto the constitution of his Successour; yet so also euery ordinary Diocesan is able to be his successor. Or if yet further, the foure fold qualifications Apostolicall, namely *Immediate calling*, *Gene-*

ralitie of commission, Infallibility of Iudgement, and Vniuersality of Languages must concur to make such a Successour: yet, as the first Bishops of Rome are no where avouched to bee thus qualified more then others, if so much; especially if they knew no Language but the Latin, and came to their places by Election, which is no *immediate Calling*; So neither will such qualification make a Successor vnto *Peter* more peculiar, then vnto the rest of the Apostles vnto whom such foure-fold qualification was common: wherein then shall consist the marrow and quiddity which makes the Roman Bishops the peculiar Successours of *Peter*? For, should it be supposed that some peculiar imposition of hands did passe from *Peter* vpon

on

on the first Bishop of Rome (wherewith the Holy Ghost was giuen in the time of the Apostles) or some portion of *Peters* spirit was giuen to that first Bishop (as the spirit of *Moses* was vnto *the Seauenty*) or that *Peters* garments were put vpon him (as the garments of *Aaron* were vpon his Successours) or some such like Rite of conueyance; yet for as much as those kinde of ceremonies, when they were vsed had no vertue in themselves but were diuised by the wisdom of God, for the shadding and concealing his owne miraculous and immediate operations (as our Sauiour and the Apostles vsed *Spittle*, and *Clay*, and *Hemmes* of garments, *Napkins*, *Partlets*, & *Shaddowes*) the intitling any Bishop of Rome vnto *Peters* vertue, spirit,

Num. II: 15

Exod. 20.
26.

rit, or priuiledge, by means of any such outward passage which hath no diuine record to specifie it, is no lesse presumptuous then superstitious and ridiculous. Finally concerning their argumēt from *Peters* being the first Bishop of Rome (their cardinall argument in this point) that therefore only the Bishops of Rome are his Locall, and so consequently his most proper Successours: wee answer; that neither is locall succession of force to attaine to the vertue of the predecessour; there being no kinde of *place*, whether natural, *cinill*, or *mysticall*, but which is capable euen of contrarieties; euen the Soule of man (the purest vessell and continent that is) being a receptacle of Sinne as well as grace, and the Temple of God being destina-
ted

ted for the Seate of Antichrist as well as for Iesus Christ. Nor againe can the Bishops of Rome be proued (at least in any peculiar manner) so much as his Locall successeurs; both for that other Bishops, as namely of *Ierusalem* and *Antioch* had *Peter* for their Predecessour (& that euen by Scripture inference) as also for that no diuine (or approved) writer does auouch, either that *Peter* cuer was the Bishop of Rome, or that hee was personally present at Rome. For whereas vpon *Peters* dating one of his Epistles from *Babylon*, it is argued that he was then at Rome; for that *mystically* hee might account that City *Babylon*, yet considering how there were three Locall *Babylons*, namely in *Syria*, *Caldea*, and *Egypt*; which were farre more neerely

Thes. 2. 4.

I Pet. 5. 13.

Galat. 2. 7.

neerely situate vnto *Peters* Pro-
 uince then Rome was, there
 coniecture that *Peter* meant
 Rome by Babylon in that Text
 hath three to one against it. But
 if coniectures and good proba-
 bilities may be allowed to carry
 any sway in this businesse, it is
 easie to produce them abun-
 dantly, and that out of Scrip-
 tures, that *Peter* neuer was (but
 as euery Apostle was) any Bi-
 shop of Rome. For first it is ap-
 parant that *Peter* by the speci-
 all appointment of the *Spirit*
 was confined vnto them of the
 Circumcision, whereof Rome
 was no part : Secondly, it was
 well nigh twenty or thirty
 yeeres after our Sauour gaue
Peter the charge of feeding his
 Sheepe, that *Peter* abroad about
Ierusalem, *Antioch*, *Ioppa*, and
 those quarters. Thirdly, *Paul*
 in

in his Epistle to the Romans, does tell them that hee alwayes *had a speciall care, not to build on anothers foundation*; then the which Text, what more faire argument can bee framed, that *Paul* neuer esteemed the Church of Rome to haue any other founder then himselfe: as also his speciall Commission ouer the Gentiles (whereof Rome was the chiefe City) his large Epistle to the Romans (conteyning the foundation of the Christian Faith in all the dimensíons) his being free borne of the Romans, his appealing to Rome in his persecutions, his abiding there diuers yeares, and that with fauour for a prisoner; his inditing most of his Epistles there, and neuer making mention of *Peter* in any of them, but alwaies complayning how destitute

Rom. 15. 20

stitute he was, how all had forsaken him, how all sought their owne; how none was with him but Luke; how he had none like minded vnto Timothy (euen when his death was instant) and such like circumstances may inferre. Vnles it were to be supposed, that after the death of Paul, Peter came out of Asia into Europe, to keepe consistory at Rome (and that 25. yeares by the rule of their owne stories) there to beginne an vniuersall Church-gouernment (which in his best yeares hee neuer medled with) and in that City which hee is supposed to esteeme Mysticall Babylon? To this we may finally adde that no writers, liuing in the time of the first Bishops, do any where auouch that those first Bishops did euer challenge any such Soueraigntie, but rather

ther they auouch the contrary. For why does *Clement*, (who is supposed to bee the first Bishop of Rome) in his Epistle to *Iames*, style *Iames*, *Episcopum Episcoporum regentem Ecclesiam Hebraeorum Hierosolymis &c?* why does a Father tearme *Antioch*, *Caput Orbis*? which, in that the Disciples did there first begin to be called *Christians*; (*Act. 11. 26.*) it might farre better be so tearmed then any other; a Councell also hauing these words *Apostolici throni Antiochena magnaciuuitatis*. Or why was the Bishop of *Alexandria* intitled *Index Orbis*? Or why did the Councell of *Affrick* forbid appeales *ad transmarina Concilia*? A Father also affirming *non esse congruum* -- that it is not meete for them that are in *Egypt* to Iudge them that are in *Thracia*:

or

Epist. I.

Chrysost. ad
pop. Antioch.

Concil. constant. 5.
Act. 1.

Nyceph.
canon. 92.

Chrysost. ad
Inno.

*Aneas
Sylu.*

*Coun. Nic.
I Can. 6.*

Can. 7.

*Sozomen.
Hist. trip.
2. 1.*

*Greg. 1.
Lib. 4. epist.
32.*

or why did the Councell of *Carthage* forbid that any should be called the *highest Bishop*? or why does a Pope of late times affirme that vntill the Councell of *Nyce*, there was but *parvus respectus ad Romanos Episcopos*? In which Councell also (if hee meant *Nyceum primum*) why was it decreed (*An. Dom. 323.*) *ut honor cuique suus seruetur Ecclesia*? wherein also it is expressly provided that the *Bishop of Ierusalem* should haue his *ancient honour*: and why in the primitiue Councells had the Roman Bishops sometime the fourth place, sometime the fift place, and sometime the sixt assigned them? yea finally, why did *Gregory* (himselfe a *Bishop* and *Pope of Rome*) liuing about 500. yeeres after *Peter*, notwithstanding avouch, that none of his

his Predecessours did euer take vpon him to vse the vngodly name of *Episcopus vniuersalis*? yea& so deeply to challenge the Patriarch of *Constantinople* for assuming it, as that he termed him therein, *the fore-runner of Antichrist*: euery where not sparing in his Epistles to brand that title with all the reproaches and execrations hee could deuise; calling it *tiphnum superbia vocabulum temerarium, pompaticum, scelestum, superstitiosum, profanum, nomen erroris, nomen singularitatis, nomen vanitatis, nomen hypocrisis, nomen blasphemiae*. Surely (a little by the way Reader let me speake it) If *Gregory* so thought him to be defied which would be called *Episcopus vniuersalis*, what would he haue thought of that person who ordinarily aduanceth

G ceth

1. Concil.
Lat. sub.
Leon. 10.
2. Hostien-
sis.
3. Ius Ca-
non. 8. 16.
1. q. in g^o.
4. Fran. Za-
barel:
5. Extrav.
Ioh. 22. in
glos.
6. Camo-
tensis.
7. Clem. in
proem. in
glos.
8. Disrand.
l. 2.
9. Bonif. 8.
de maiorat.
et ob.

ceth him selfe in these manner
of titles, properties, and condi-
tions: 1. *In Papa est omnis po-
testas, supra omnes potestates tam
cœli quam terra.* 2. *Papa et
Christus faciunt unum tribunal.*
3. *Papa potest dispensare contra
ius diuinum.* 4. *Persuaserunt
Pōtificibus quòd omnia possent, et
sic quòd facerent quicquid liberet,
etiam illicita et quod sint plūs
quàm Deus.* 5. *Credere dominum
nostrum Deum Papam non po-
tuisse prout statuit, hereticum esse
censetur.* 6. *Papa præcipit Ange-
lis, et habet potestatem in mortuos.*
7. *Nec Deus es nec homo, quasi
neuter es inter utrumque.* 8. *Hic
est ille Melchisedeck, hic est ca-
put omnium pontificum, de cuius
plenitudine omnes accipiunt.* 9.
*Dicimus, definimus, pronuncia-
mus, omnino esse de necessitate sa-
lutis omni humana creatura sub-
esse*

esse Romano Pontifici. 10. Papa lux venit in mundum sed dilexerunt tenebras magis quam lucem. 11. Tibi data est omnis potestas tam in cælo quàm in terra. 12. Papa potest omnia quæ Christus potest. 13. Authoritate Scripturæ licet non innotuere vobis indulgentiæ, at Authoritate Romane Ecclesiæ Romanorumque Pontificum quæ maior est. 14. Nedum circa Cælestia, Terrestria et Infernalia Papa gerit vicariatum Christi, sed etiam supra Angelos bonos et malos. 15. Tu es omnia et supra omnia. 16. Sacerdos est creator creatoris sui; — qui creauit vos absque vobis, creatur a vobis mediantibus vobis. And if euen a Priest can create his Creator; what then can hee not doe which makes that Bishop who makes that Priest that so makes his Maker?

10. Cornel. episc. in orat. ad. Synod in conc. Tryd.
11. Step. Episcop. Petracens.
12. Host: de sentent. excom.
13. Sylv. prior; contr. Luth.
14. Felinus extray de constitut. Ss. ar. con.

15 In Conc. Lat. dictū ad pap. Iul.
16. Stella clericorū serm. 111.

Eſay. 14. 13

2 Theſ. 2. 4.

5

O ſeruent *Gregory* that thou wert but ſo long awake as to heare theſe maner of voices of thy Succellors ! for if thy zeale grew ſo hot againſt one for being tearmed *Episcopus uniuersalis*; how would it burne vp thoſe, who with their Babylonian Tops haue ſurmounded euen *Lucifer* himſelfe ? For *Lucifers* only ſickneſſe being this becauſe he was not (*sicut altiffimus*) peere with the higheſt. Theſe moſt glorious birds of his, firſt making all mankind their footſtoole, haue found the Higheſt to be their inferiour, yea their very creature: and all this for the fulfilling that Scripture. *He ſhall exalt himſelfe aboue all that is called God.*

The fiſt Linke of the Chaine is this: *Only the Popes of Rome were the Succellors of thoſe Biſhops:*

shops. Whereunto we answer ; that for as much as the Popes did differ from the Bishops, both in name (the word *Papa* not being knowne amongst the ancient *Latines* or those Bishops) and also in the forme of Election, (the most substantiall difference that States can haue) and thirdly in the qualitie of the persons both electing and to be elected ; only Cardinalls (a Colledge vnknowne vntill of late) being both *electores* and *eligibiles* ; and finally in the quantity and specialty of their charge ; it must of necessity follow, that those Popes were of a diuers kinde and originall from those Bishops, and so consequently more or lesse then Successours vnto those Bishops, and so finally more or lesse then Heads of the Church.

The last Linke of the Chaine is this: *Only Hee which now possesseth the Roman Papacy is the Successour of those Popes.* Wherevnto wee answer; first, that is not only void of diuine prooffe, but also that it is vncapable thereof: namely because it is grounded vpon matters of fact which hapned long since the time when those prooffes had their last period. Secondly, as it is vncapable of diuine prooffe, so also is it vncapable of the better kind of humane prooffe; namely that kinde of prooffe which is by operation of iudgement; matters of fact hauing only Sense and eye-witnesse to beare them out. Thirdly, whereas other matters of fact are ordinarily prooued with two or three witnesses at the most; this proposition must haue no lesse then

lesse then two or three hundred; euery seuerall Successour (whereof there haue beene aboue an hundred) needing no lesse then two witnesses (a Register being a double witness) to auouch the canonicall validitie of his choice. To these exceptions we might adde how sundry times and waies the Succession from the first Pope to the now present, hath beene interrupted. As first, for that the Papacie diuers times by the space of an whole yeare, and sometimes seauen yeares hath beene vn supplied; secondly, that diuers times againe, (no lesse then thirty seuerall times) there haue beene two or three Popes at once: thirdly, for that diuers times the Successour hath contraryed the Predecessour, and that so mortally, as

*Decret. 78.
Siquis.*

*Guicciard.
Lib. 16.*

that the dead corps of the Predecessour hath capitally been proceeded against. Fourthly, for that diuers haue beene elected and installed incompetently, indirectly, fraudulently, & violently; in which cases the so elected are by the Locall Decrees pronounced Apostaticall, and not Apostolicall. Fifthly, for that diuers haue supplied the place which in their liues were most vile, Licencious, Monstrous, Homicidious, Incestuous, Scismaticall, Hereticall, Magicall, and Diabolicall: in so much as a Writer of their owne Nation hath not spared to say that *the goodnesse of a Pope is commended when it exceeds not the wickednesse of other men.* And finally for that their doctrine hath continually beene protested against, especially
this

this last hundred yeares and that maugre all kind of torturings, murtherings, and massacings that could bee deuised. These kind of allegatiōs though we might insist vpon, against the tenour of this pretended Succession; yet because it cannot be done, but by the aide of humane writers, which for that they bee subiect both to errour & falsifications, when we haue done neuer so much it will not be of force to either satisfie or conuince the conscience, which is the only thing wee aime at. To say therefore no more then we meane to make the conscience a Iudge of, and yet as much as conditionally (particulars not being capable of any other but conditionall demonstrations) shall fasten vpon the Conscience; thus wee pronounce;
that

that if at any time since first the Papacie began, any of the Popes did euer inioyne vpon Capitall penaltie blasphemous or Idolatrus Doctrine; or (to make our instance more speciall) if they did euer at any time capitally inioyne either the worshipping of any kinde of Image, or the bowing downe thereto; or that men should attribute more reuerence vnto any kinde of Image (whether of God or man, Christ or his Crosse so supposed to be) then vnto the meaneft member of Christ vpon the face of the earth (yea the vileft man that is, hauing a deeper Character and imprefion of God, then the colourings, caruings, or works of any mortall man whatfoeuer): or finally, if euer they did capitally inioyne, that men should esteeme, that

to

to be the very true and proper person or manhood of Christ, which before the speaking a few words they cōfesse was no better then Bakers bread. In any of these cases wee pronounce and challenge their Successiō to be extinguished & as vterly dead as euer Corps was whē the soul was departed. And that euery such Successor was no better the Successour of *Peter*, then darkenes is the Successour of the light, death the Successour of life, and Antichrist the Successor of Iesus Christ. But admit none of these Doctrines were euer taught in that Chaire from the first to the last, (which that it might bee true, no doubt all that euer writ or reported to the contrary would gladly be found lyars) yet will not the maine conclusion follow there vpon,

vpon, vnlesse all the former Linkes of the Chaine bee firme and inviolable : which if (Christian Reader) you find farre otherwise ; then iudge how it concernes you to be-ware how you venter the waight of your saluation there-upon : least as the people of *Israel* leaning on the Staffe of *Egypt* did find it to bee but Reed ; so you bearing your selfe vpon this Chaine, doo in the end, when it is too late, find it to bee made of Rushes : and while out of an hope to bee thereby haled vp to Hea-uen, you suffer your selfe to bee hoysted out of that protection which God hath lent you vpon earth, you fall in the mid-way without recovery. Which Iudgement, God of his goodnesse keepe you and mee

me from : and so Christian
Reader commending these
my paines vnto your seruice
in the Lord : in him I leaue
you.

FINIS.



30. Ap. 1646

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